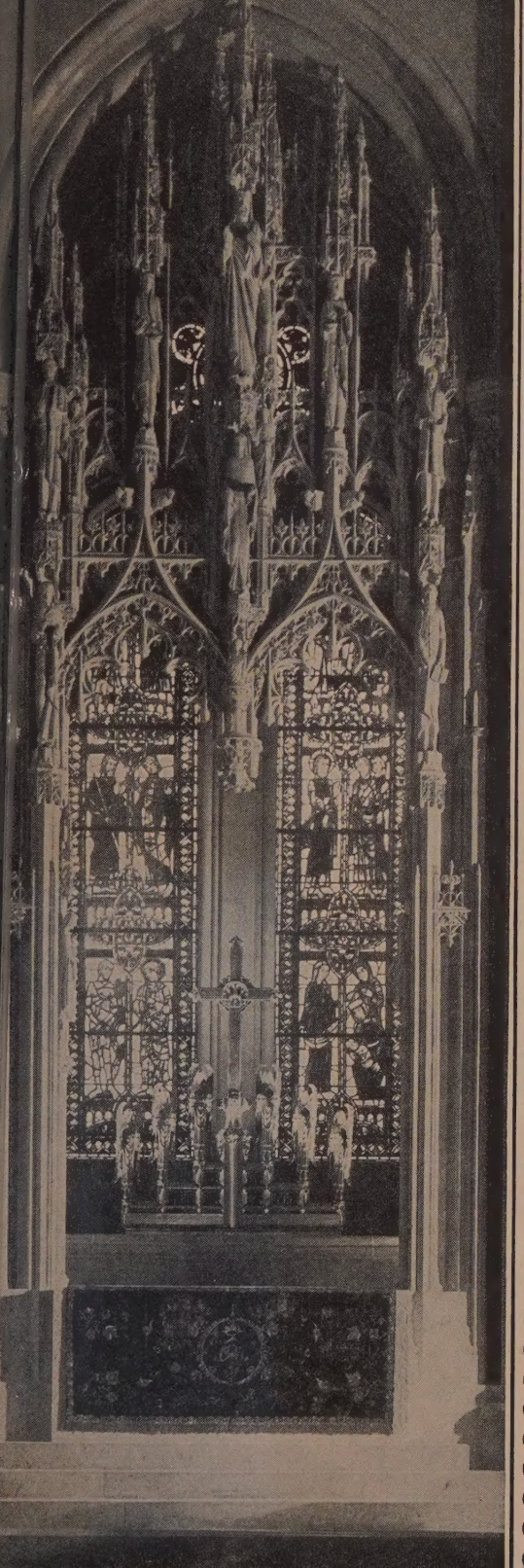

The Church Monthly

NOVEMBER, 1934

In a Day of Confused Moral Standards

Breaking Down Barriers

PUBLISHED BY THE RIVERSIDE CHURCH, NEW YORK

The Church Monthly

VOLUME 9 — *November, 1934* — NUMBER 1

CONTENTS

PAGE

In a Day of Confused Moral Standards
Sermon by Harry Emerson Fosdick 3

Prayer . . . . . *by* Harry Emerson Fosdick 9

Breaking Down Barriers . . . . . *by* Grace H. Patton 10

Rebuilding Confidence Through Jobs 17

Regrets (An Editorial) 20

ILLUSTRATIONS

The Gleaners . . . . . *by* Millet 2

A Foreign Student Gathering at The Riverside Church . . 10

Foreign Students at Teachers College Country Club . 13

Tuberculosis Seal . . . . . Inside of Back Cover

Published monthly by the Committee on Publications of The Riverside Church.
(Issued the third week of the current month.)
Annual subscription $2.00. Two-year subscription $3.00.
Address all communications to The Church Monthly, 490 Riverside Drive, New York City.
Make checks payable to Harry P. Fish, Treasurer.
Copyrighted in the United States of America by The Riverside Church.

THE GLEANERS, *by Millet*

In a Day of Confused Moral Standards

By Harry Emerson Fosdick

Whether old or young, we know that we are living in a day of confused moral standards. We who are older, looking back upon our youth, perceive this difference between then and now that, whereas we too found it hard to do right, we were not badly confused about what was right. On that matter we were sustained by a strong consensus of social opinion. Now, however, the moral problem is complicated by the fact that not only is doing right difficult, discovering what is right is baffling. Worse than that, voices around us say that the old distinction between right and wrong is becoming obsolete, that we are advancing into a new era of ethical liberty—as you like it. Economically we have gone off the gold standard and are in some confusion over an unstabilized and fluctuating dollar. What concerns us here is that ethically also we have gone off the gold standard and are trying to live with an uncertain moral currency. Do right, they say to us, but the answer comes, What is right?

Among the major causes of this prevalent confusion one may pick out the practical fact that the old agreements in moral judgment have gone. When we think ourselves back into the life of our Pilgrim and Puritan forefathers, at no point is it more difficult for us to understand them than in their strong consensus of opinion as to right and wrong. They were a selected group. They came out of a single tradition. They ruthlessly expelled hapless individuals who disagreed with them, and so they threw around those who remained a strong consensus of moral judgment.

Now, in milder, mitigated forms, something like that was true in our boyhood. The home, the church, the school, the books, the concert of community opinion said pretty much one thing, so that while we often did wrong we could not complain that commonly we were unclear about what was wrong. We knew there were conflicting moral standards, that what was right on one side of the Pyrenees was wrong on the other, but in those days the other side of the Pyrenees was a long way off. Now it is here in New York, in whose salmagundi of mixed races and heterogeneous cultures almost anything may be right or wrong. We have heard from Kipling about "east of Suez, where the best is like the worst," but "east of Suez" was far away. Now it is here, so that often there seems no discernible difference between right and wrong, nor anything moral or immoral but thinking makes it so.

Another reason for this prevalent confusion is the fact that morals are the application of age-long principles to particular situations and that in our time situations shift so kaleidoscopically that applications become dubious and bewildered. Justice, for example, is an ancient ideal and in its essential meaning it is the same yesterday, today, and forever, but when we carry this ancient principle into the tangled complexity of modern life to find its meaning in circumstances that endlessly shift and change, our law becomes a mess; we

face even the appalling spectacle of California's governor applauding lynching; and out of the chaos rises the dangerous idea that justice has no solid properties but is as you like it.

Obviously, one of the major reasons for our sadly confused moral standards about the sex life is in this realm. Decency in the sex life is an ancient principle; our doubts do not concern themselves in general about that. When, however, we try to apply that to our present situation, with the break-up of the old domestic system, with women in industry, with delayed marriage, and all the rest, small wonder that well-meaning people often cannot find their way about, and that many feel in this realm no clear difference any more between right and wrong.

The consequence of this is all around us. In one of our leading universities an able student, after taking a course in civic government, went out to work on Election Day for one of the most notoriously corrupt political rings in the nation. When the professor said to him, "How could you take this course with me and, knowing the facts, do this thing?" the young man said, "You see, Professor, I needed those twenty-five dollars and, anyway, there isn't any real difference any more between right and wrong." That is going off the gold standard with a vengeance, and plainly, when a man is in that state of mind it is useless to talk to him about religious faith, about God and Christ and the Kingdom of righteousness on earth. When one becomes uncertain about moral standards, the whole Christian superstructure comes crashing down.

We may well, then, face this moral anarchy.

For one thing, the idea that moral standards are obsolete is not justified because, were it true, we could not be blamed for anything. Some say that we cannot be blamed. Partly because they think morals are a matter of as you like it, partly because they think we are predetermined by heredity and environment, they tell us there is no such thing as blameworthiness. If we could believe that, it would save us some unpleasant hours of self-condemnation, but before we accept such relief we had better count the cost.

Can a greater insult be levelled against anybody than to say that he cannot be blamed for anything? Then we can lie, steal, kidnap our neighbors' children—we are not to blame; we are not responsible. That is what they say of idiots. You might, if need be, call us sinners, but you may not, with our consent, call us idiots. When we do something wayward and atrocious, you may not tell us that we are not blameworthy. We know we are. Make such excuses for ourselves as we can, there is still an integral attribute of manhood, denying which we sink to the level of the insane—we are responsible persons.

Well, if anywhere, for anything, we can be blamed, then there *are* standards. They may be as hard to find as scientific truth is, but they are there and a primary business of personality is to discover them.

For another thing, if a man is tempted to throw up the ethical sponge, saying that no real differences exist between right and wrong, he is likely to change his opinion if he will stop thinking of his conduct toward others and think of others' conduct toward him. I would like to meet that university student who thought there was no difference between right and wrong just after some girl had treacherously jilted him, or some bank to which the

funds for his education had been entrusted was deliberately looted, or some member of his family was kidnaped. I would like the privilege of saying to him, See, such things are not wrong; there is no difference between right and wrong any more. Such moral anarchy is a cheap, unintelligent defeatism in the face of a baffling situation and anyone who will stop thinking of his conduct toward others and begin thinking of others' conduct toward him knows it.

What Tammany has done to this city not wrong? What those fiends did to Colonel and Mrs. Lindbergh not wrong? To betray a friend, to cheat in a game, to take the only life you have and souse it in alcohol until it is useless, to deceive your family by sham love in the show window while infidelity lies behind—not wrong? They tell us that in this universe there are uncounted galaxies and in every galaxy about a hundred million stars, but wherever through these vast expanses persons may be trying to live together, such things are wrong, eternally, universally wrong. Of course there are standards and every man knows it when he is a victim of their denial.

Again, by analogy we should expect that there would be moral standards because there are standards everywhere else. One of the strangest aspects of this generation is that, whereas in all other realms it is devoted to standards as few eras in history have been, it sometimes suspects that there are no standards in the moral realm.

Science, for example, is not happy-go-lucky, catch-as-catch-can, as-you-like-it. The pride of every scientific laboratory is its standards—adequacy of observation, accuracy of measurement, completeness of inference, exactness of verification. One of the marvels of the modern world lies in the standards by which science wins its way. If someone says that this is true about science but that morals are much more like art, which can express itself in many diverse forms around the world, that comparison is welcome. You are right; art can express itself in diverse forms around the world. The Taj Mahal, the Parthenon, Chartres Cathedral, how diverse! On that account, however, you may not say that art is easy-going, happy-go-lucky. The Taj Mahal, the Parthenon, Chartres Cathedral—*standards!* Symmetry, proportion, harmony—we may do an infinite number of lovely things with them but unless we wish ugliness instead of beauty we cannot escape from them. Of course there are standards. Wherever on earth we find exquisite, expert performance, from a trapeze artiste in a circus to a skilled runner on an athletic field, we find standards of technique, precision, form. It is incredible, then, is it not? that the only realm left at loose ends to be controlled by whim and caprice should be the most important one of all, human behavior. The glory of the human race lies in the development of standards of what is right.

Having said this, let us take another step. Some already may have thought the trouble with the new generation is not so much that they deny the existence of standards as that they rebel against obsolete standards from the past. So am I in revolt against many traditional ideas of right and wrong. When I think of the way my conscience was abused in boyhood by foolish prescriptions about conduct, all the way from the idea that it was wrong to go to the theater, which kept me from hearing Edwin Booth in Hamlet, to more important

matters, I find it difficult still not to feel resentment. I often wonder how I got into the ministry because this abuse of conscience came not so much from the home, which fought against it, as from the church, which insisted on it and often backed it with fearful penalties here and hereafter.

My younger friend, if we could sit down for a quiet talk, I suspect you would discover that you are not one whit more in rebellion than I am against obsolete ideas of right and wrong, and certainly we could get together at the start on Lowell's principle: "New occasions teach new duties; Time makes ancient good uncouth." Only, before we were through, I should wish to say to you something like this:

> As I try to size up the problem of this new generation, liberty from the domination of the past does not seem the crux of the matter. You young people are not noticeably enslaved by the past. The more observantly one regards your customary behavior, the less does the trouble seem to be that you are tyrannized over by customs from a day gone by, so that when you try to wring our hearts with sympathy because ancient customs have so weighed upon you that you are in revolt, the tears simply will not come. Your real problem is not escape from the tyranny of the past. You have achieved that, I should say, very well. Your real problem is escape from the tyranny of the present. You know that is true. Many of you are being badly pushed about, not by ancient but by contemporary ideas. You are swamped in the confusion of competing standards now, beckoned here, urged there, allured yonder, not by the dead hand of old tradition —that bothers you little—but by the thousand and one pressures and urgencies of this chaotic time. And there is only one way out for anybody: *interior standards of character.* Without them nobody can be an independent soul.
>
> You commonly tell us that you intend to be free persons. Is there anything you oftener think to yourself or say to us than that you propose to be a free person? There is little that we would more desire for you than that. Only you never can be a free person without first being a person. That is one of the most difficult achievements in human life. We cannot be free persons unless we are persons—integrated, purposeful, well-directed persons. The trouble with many of us, old and young, is that we are trying to get the adjective without the noun, to be *free* persons without being *persons.*
>
> Now, in no generation, least of all in a confused time like this, did anybody ever succeed in being a real person without interior standards of character. The first business in building a personality concerns standards—standards of thinking, feeling, acting. "O loyal to the royal in thyself"—one who has not sounded the profound depths of that has not even begun to be a person.

Let us see, then, if we can say some simple, practical, livable things about this indispensable business of achieving interior standards of character.

For one thing, while we are doubtless right in our rebellion against obsolete ideas of conduct, we had better not overdo condescension to the past. Originality is one of the most marvelous endowments of human nature but it can be caricatured. We all caricatured it when we were infants. We had a baby

language of our own. We made up words for things. We were not enslaved by the vocabularies which the human race had used before we arrived. Our family used to sit about, listening to our original speech and wondering what we meant. Then, as maturity arrived, this strange thing happened: we stopped being original and went back to great old words, with a history behind them, which across the centuries had accumulated depth and meaning and fragrance and connotation. May I say without offense that much of this modern moral originality is simply baby language and that even a little spiritual maturity would bring us back to old, deep qualities of character—honesty, fidelity, dependableness, cleanness, magnanimity, public spirit—without which no fine thing in human history ever has been done? There are few things from which this generation needs more to be delivered than the caricatures of originality.

No one could be an original actress, as Ellen Terry was, on the principle of baby language. Some of us think yet that if you never saw Ellen Terry as Portia you never have seen Portia and probably never will. Listen, then, to Ellen Terry about her art: "There is all the difference in the world between departure from recognized rules by one who has learned to obey them, and neglect of them through want of training or want of skill or want of understanding. Before you can be eccentric you must know where the circle is." That is wisdom in every realm.

Again, if we are to build interior standards of character, we had better cultivate common sense concerning this much-talked-of "moral experimentation." One of the commonest excuses for wild conduct is that this is a new era in which moral experimentation is demanded. Surely, you will not expect from me a denial of that. There could hardly have been in history a generation which more called for moral experimentation than this. All the voices of humanity's distress are crying for it: O pioneers, blaze new trails out of our discomfiture; show us the way; old formulas do not suffice; old roads have led us astray; blaze new paths. It is one of the shames of our generation that in a time which does so call for moral experimentation we so are caricaturing it.

Sometimes one wishes that one had a chance to talk to an individual like this. Do you really think that drunkenness is moral experimentation? Just what new thing do you expect to find out in drunkenness? What depths of that foul experience do you suppose are yet unexplored? Do you really think that sexual license is moral experimentation? What nook or cranny of its fascination and remorse, its satiety and self-disgust, do you suppose has not been familiar to mankind for ten thousand years? O Christ, forgive us that we have so caricatured what you did! You experimented. You were not content with the status quo. You moved out from old moral frontiers by new roads to new ends, and across the centuries since you have had some real followers, seers and saints, prophets and apostles of a better order, who experimented up, not down, who explored new possibilities of personal and social goodness, not new abysses of loathsomeness and folly. You of the younger generation be indeed pioneers! They never were more called for. But pioneer ahead, not back!

Finally, if we are to build interior standards of character, we had better live in the presence of the best standards. What Christ has meant to some

of us in this regard no words are adequate to say. It is not that he tells us in detail what to do or not to do. He never was a legalist. He never laid down meticulous rules. But what a standard he did set up, so that when people say there are no standards or that they are impossible to find it sounds to us incredible!

The fact is that good and bad character are at least like good and bad health. Each individual has his idiosyncrasies in handling health. Coffee agrees with one and not with another; this man takes his exercise so and this man thus, so that it is folly for any man to impose his minor rules of health upon his neighbor. Moreover, around the world, races and nations differ endlessly in their customs concerning health. But if on that account we tell a physician that health is a matter of as you like it, that there are no organic conditions, no underlying standards, no basic laws, we shall see with what incredulous eyes he will look at us, as though we were losing our minds. So good character can express itself through many customs and we do need to be delivered from those little people who try to force their minor scruples upon everybody else; yet, for all that, at the heart of great character are organic conditions, basic laws, abiding standards. To put it into a single sentence, wherever conduct hurts personality in ourselves and others, smirches it, cripples it, imprisons it, that is wrong; and wherever conduct releases personality in ourselves and others, enriches it, enhances it, fulfills it, that is right. Jesus not only taught that standard; he lived it.

They say there was once an artist who, as he painted, placed upon his easel jewels of many colors, the most beautiful that he could find. They did not tell him in detail what to paint; they did keep his sense of color true. O Christ, in this difficult time be to us such a standard!

PRAYER

The rains descend and the floods come and the winds blow, O God, and beat upon our house. May we be so founded on a rock that we shall not fall! Amen.

Dr. Fosdick preached the foregoing sermon on December 3, 1933.

▽ ▽ ▽

Prayer

By Harry Emerson Fosdick

Eternal Spirit, Lord of all worlds and Father of our souls, we worship Thee. Out of our littleness and partialness weave us into Thy larger life. As men never understood this earth until they looked away from it to sun and stars, no more can we understand ourselves until we see ourselves in our relationships with Thee. Lead us up from our low levels and out from our narrow boundaries, that we may escape from our obsession with ourselves and, loving and serving something greater than ourselves, find what we are in Thee. Set us in the great backgrounds of our lives. Remind us of the families from which we came, the fathers and mothers who loved us, the better heritage of our nation's life in which we share, the seers who have seen for us, the prophets who have spoken to us, the martyrs who have died that we might live, that, so seeing, our lives may be lifted up and we be grateful.

Grant us a new vision of the causes we should serve—justice in a generation full of wrong, unselfishness in a time when many suffer, peace in a day of war. Show us that though we be little yet we can stand for the greatest truths. As a wayside spring, and not the great lake only, represents water, as a candle is an ambassador of light even as the sun, so take us in our littleness and lift us up to be representatives of those things without which mankind cannot live.

Release us from narrowness into wide compassion and sympathy. We acknowledge our selfishness; we are meanly content when things go well with us. Yet we live in a time filled with destitution, when lives are broken, and hearts are heavy, and bitter barriers of prejudice and jealousy divide mankind. Grant unto Thy servants so sincerely to worship Thee without pretense and sham that across all lines of division our hearts may today perform an act of all-including goodwill. We would take into our care every sort and condition of man and, especially if we have private prejudices or mean vindictiveness, give us the victory.

If hearts are here to whom such calls come in vain because they are too sorely hurt themselves, we ask Thy strength for them. Not for soft and easy lives do we pray, but for great resources. Some of us stand, our backs against the wall, fighting temptation. Some of us feel the burden of our grief and our anxiety too heavy to be borne. We ask for stability, for inward reserves of spiritual power, that we may be strengthened with might by God's Spirit in the inner man, that while the outward man is decaying the inward man may be renewed day by day. So, in the worship of Thy sanctuary, may serenity, stability and peace come to Thy people.

Send us out, we pray Thee, to face this troubled, difficult, and often cruel world. May we know how to lay soothing hands upon places that are hurt and for ourselves keep closely in our vision all that is excellent and beautiful, lovely, and of a good report. Give us radiance. Make our faith contagious. May we be among those who help bring humanity to its victory, when the kingdom of God's righteousness shall come.

We ask it in the spirit of Christ. Amen.

A FOREIGN STUDENT GATHERING AT THE RIVERSIDE CHURCH

Breaking Down Barriers

By Grace H. Patton

WHAT is your feeling, I wonder, as you pass on the street or near a college campus a student whom you recognize as "foreign"? Unless you have had reason to have some special dealings with individuals among them, is not your reaction, as it is with most of us, something like this?—"Oh, that must be a foreign student." Your mind registers the fact casually, almost unconsciously. "I wonder what country he's from," your mind may continue, still very casually. Then, after the student has passed by, "Now, do you suppose he was from India or Haiti? I never can tell the difference." If he is wearing his native dress and it is attractive or unusual, you may honor him by turning and according him a second look. Then he goes his way. You go yours. The foreign student passes from your mind. *Finis* is written after that episode.

Am I wrong in saying that something much like that is the attitude of the average American when encountering these young men and women who are guests in our midst? We fail to feel the significance of their presence here, or its importance. We forget that they are receiving impressions as a sponge soaks up water, for their minds are keen and alert. They are the best products of the lands from which they have come. They will go back to those lands and serve as leaders. They may be only students now; but, in the days ahead, they will be the influential men and women of the hour, holding the world's future in their hands. And back into their own lands and into whatever circumstances they go, they will carry with them the impressions they have received of America while they were students here. Have you ever plentifully pondered that fact?

Not many years ago a "foreign" woman from the West spent a number of months in one of the great Oriental countries. She found out all the ancient and long-established evils which had be-

come deep-seated in that country's life. The people of that country, casually looking upon her, probably only thought, "Oh, here's another of those foreign women." They noticed her white skin, gave a second look to the peculiarity of her dress, were amused at the oddness of her speech, and let it go at that. They little dreamed that that same woman, with her quick, avid mind, was absorbing impressions which she would later publish in a book that centered the world's attention on all the shortcomings of that country and made the country itself writhe in an agony of exposure and misrepresentation. It was misrepresentation, for it was not fair. It did not give all the facts. It told the evil about that country, but not the good; and the world got the lop-sided picture.

How then do we know that some foreign student among us is not also getting material for a book; and if he is impressed more with the evil in our land than he is with the good, may he not easily write down his findings so that he who runs may read? He would undoubtedly find enough to fill a volume. He could tell of our gangsters and our racketeers, our social evils and our appalling contrasts of poverty and wealth, to say nothing of our lynchings and race prejudices. He could bear down hard on our divorce evil and the fact that we lead the world in crime. He could tell the world (if they do not already know it) that a good deal of our politics are putrid, our government graft-infected, and our whole land sick with many ills. Oh, yes, he could find enough for more than one volume. But it would not be a fair picture any more than was the other; for this stranger among us would be seeing only the evil, taking no cognizance of the good. But such is the possibility in regard to every foreign student domiciled in our midst.

There are, however, other more weighty and disinterested reasons why we should sense the significance of the presence of these guest students in our land. We ought to realize the honor done to our nation and to our educational institutions when other countries decide to send the pick of their young men and women here to study our methods and evaluate our findings. For more and more they are coming here for that very purpose. It is not generally known that for some time now young princes of the royal family of Siam have been studying in one of our American colleges. They have led a quiet life, being sedulously guarded from the unpleasant process of "lionization" to which we Americans are prone to subject distinguished visitors from abroad. They are having a fine chance, nevertheless, to make our acquaintance and size us up. Not long ago the Siamese Minister of Communications sent a young Siamese student here to study American methods of communication. During the past year a group of fourteen Turkish students came to the United States sent by Kemal Pasha's government to study the English language and America's educational system. In the near future nearly four hundred Italian students are to be sent here by Premier Mussolini, and at a later date a delegation of students will come from Japan. We all know that China sent many of its educational leaders here to observe when they were forming an educational system for their schools, and that, filling the chairs of many Oriental universities are young men and women who have done their graduate work in our land. Not long

ago one of the leading physicians of India, consultant to Tagore, Gandhi and others, spent six months in this country enlisting cooperation in the completion of a sanitarium near Madras. And so it goes. Altogether there are now more than ten thousand students doing our country the honor of studying here. Do we not then have some part in the future of the countries they represent? And shall we not give them the best we have in return for the confidence they have reposed in us?

Because they are sojourning among us and we have a chance to form friendships with these students, we have a glorious opportunity to build up a community of interests and to further international intercourse in a way that may help make the nations of the future members of one big family. It is the young people of our day, the student organizations especially, who are strong in their opposition to war. We can help to intensify that opposition and, through the students, work toward the day when war between peoples who have come to know and understand each other will be out of the question.

Those of us who call ourselves Christian need to bear in mind the fact that many of these guest students are having a chance to study us in our practice of the religion we profess. Some of them have come from long-established Christian communities in many parts of the world and are keen to observe American Christianity. Some of the Oriental students have studied in mission schools where they have had contacts with fine Christian leaders from America and they more or less expect to find America full of Christians like that! Probably by this time most of them have been disillusioned as to America being a Christian nation, but they expect at least to find American Christians *Christian*. What a shock is often in store for them when they find out how far short American Christians as a whole come of the thing they profess!

So it happens that many students coming here from other lands anticipate a much finer America than they find; while others—thanks largely to the productions with which Hollywood encircles the globe—expect to find conditions in America far worse than they really are. So it is our privilege, both as Americans and as Christians, to make impressive to the students the best and truest side of American life.

The church at large has a huge task in trying to make good its claims for brotherhood and goodwill for which the followers of Christ profess to stand. We all too often fail at it; but we here in this church have less excuse for doing so, for we have an unparalleled opportunity to help these young people to see something of the realization of these Christian ideals. Situated as we are in the heart of one of the greatest student centers in the world, we find ourselves with a veritable *embarras de richesses* on our hands as we face our almost unlimited chances for making contacts with this splendid body of young men and women who are our neighbors. In fact, one reason for placing Riverside Church where it is was the presence of students in this vicinity. They are all around us. Out of the 1300 foreign students enrolled in New York State, about 850 are in New York City, and about 500 of that number are here at our very doors in Columbia University. Others of the neighboring colleges also have numbers of foreign students who would be open to any friendly advances we may make; and International

FOREIGN STUDENTS AT TEACHERS COLLEGE COUNTRY CLUB UNDER AUSPICES OF THE FOREIGN STUDENT COMMITTEE

House is our "cross-the-way" neighbor. How great then is our unique privilege!

Many of the Christian students from foreign lands know little of the divisive sectarianism that burdens our American churches. They are, to a large extent, liberated from our ecclesiastical provincialism. So it is quite natural that a church like Riverside, with its liberal views and its eager sponsorship of international and inter-racial goodwill, should make its appeal to them. Many of them have long been familiar with Dr. Fosdick through his books; so, when they come to his church, they feel that they come to a place where they already "know somebody." And they find in him a leader who senses the significance of their presence here, for he once said, "There is nothing more important that can happen to Christianity around the world than what happens to Christian students while they are here in our so-called America." And if that is true regarding Christian students who know something of the foibles of "so-called Christian America," and are inclined to be tolerant toward our weaknesses, how even more emphatically true it is of non-Christian students who are becoming acquainted, perhaps for the first time, with the ways of "church people." How great is our responsibility as well as our privilege!

It is no wonder, then, that, at the very beginning, Riverside decided to devote a good deal of its time and energy to making the acquaintance of these visitors from abroad, and in trying to make them feel that they are at home when they are with us. The Committee that has charge of this service was chosen with special regard to fitness for the task. It is made up of men and women most of whom have either lived in foreign countries, have taught and studied there, or have had contacts with foreign student life in this country. Quite recently two young people who are themselves still students and who know the student problem from the inside have been added to the Committee. The Committee puts across a program of activities into which goes infinite care in regard to detail and effectiveness and one to which they devote many hours of thoughtful planning. They study the problems of foreign students in this country, investigate, where it is necessary, their

living conditions, and ascertain their chances for desirable social contacts. Acquainting themselves also with the outstanding characteristics of the different nationals, they try to build up a program of activities that will most adequately meet the students' needs.

These activities are carried out in no haphazard fashion. Before going ahead with any special undertaking, there is consultation and close cooperation with other organizations interested in foreign students, many of which have their headquarters in New York. This avoids duplication of effort and the use of activities which, though pleasant in themselves, are not the ones of most value to the students. During the year the Foreign Student Committee arranges to have the hospitable rooms of The Riverside Church made available for various organized student gatherings, such as the Christian Associations of the different nationals, and the Oriental Student Christian Federation. It is a heart-warming sight to see these students from many nations conferring together as Christians, trying to come to some conclusions regarding world problems and the demands made upon themselves as Christian students. This year they held a panel discussion on "Nationalism versus Christian Ideals in the World Today." The thoughtfulness and intelligence with which they faced these matters made a deep impression on the American guests privileged to be present. It was inspiring also to see the fine spirit of fellowship between the different national groups, and, at a time when relations between China and Japan were decidedly strained, to see representatives of both nations sit side by side at the communion service!

Other affairs which the Committee plans and carries through for the students are coffee hours which are held once a month, special group gatherings, a Thanksgiving dinner and party, a Christmas celebration, and a general get-together at the end of the college year, where all national groups appear in native costume. At all of these gatherings members of The Riverside Church other than Committee members are present and there are certain members who regularly open their homes to the students, making them feel welcome there. They, along with the men and women belonging to the Committee, always stand ready to welcome new students, to help them in making adjustments to living in this country, to be friends to them and to lead them into making the right kind of contacts socially as well as educationally. The Committee sees that any of the students who wish to attend the morning service at Riverside are supplied with the necessary cards of admission, and they endeavor to extend a word of greeting to them after the service. If, among the students, there are those who desire to be members of the church during their stay in America, they are welcomed into affiliated membership. Each year a number of them "belong" in this way and they make an interesting addition to the church family. At present we have in our membership a young Japanese who will probably some day be Kagawa's successor in his great work in Japan; and no man knows how many others who are now in this group will, in the days to come, be the Christian leaders in distant lands. These students who thus affiliate with Riverside Church are, of course, already Christians. Students of all races and religions are, however, welcomed to the church services and to many other of the church gatherings. But there is abso-

lutely no attempt made to proselytize. The first aim is to help the students to feel happy here and to realize that they are with friendly people. Understanding and international goodwill are sure to follow. Fellowship in strictly religious matters may or may not come later. Help in religious difficulties is given gladly and discussion groups in religion are encouraged.

More and more it is the purpose of the Foreign Student Committee to put the planning of the social hours into the hands of the students themselves, and to have them evaluate their own programs. They have already furnished speakers and supplied the music and entertainment. This makes it possible for the different groups to become acquainted not only with each other personally, but with each other's national culture. For it must be remembered that many of these groups of nationals are just as much strangers to each other as they are to America.

Members of the Foreign Student Committee are not the only ones of our church family to claim the privilege of becoming acquainted with these student groups. The young people's "Guild" entertains them, the Men's and Women's Classes welcome their presence, the Business and Professional Women's Club has a group of women students as their guests each year, and even the children in the Church School become much interested in certain individuals or groups. It is like one big family having as its guests those whom all the family are eager to appropriate and enjoy.

And the enjoyment is apparently not all on one side. Many expressions of pleasure both verbal and written come from the students themselves. The president of the Japanese Student Christian Association writes, "Nowhere does the club feel more at home than at The Riverside Church." A letter from the Chinese group says, "Your friendliness and help are not only luring us to use the church as our meeting place, but also your assistance in promoting our various programs through the year has proved invaluable." One enthusiastic student exclaims, "Your loveliness to our people will never be forgotten," while another, having to decline a hostess' invitation, says in this delightful fashion, "Please excuse me for wasting your kindness." One young Chinese girl who studied here for a number of years, was a member at Riverside, and was treated as a daughter in one of our church homes, has not yet fully recovered from her longing to be with us as of old. Friends in the church have sent her a copy of Dr. Fosdick's book, "The Hope of the World," a picture of Riverside Church, and a photograph of Dr. Fosdick himself. She hangs the two pictures on the wall of her office, reads the sermons and imagines herself back in Riverside Church listening to them. Now, if that is not a miniature "Riverside-in-China," what would you call it?

Who would not rejoice, then, in the privilege of friendship with such interesting and appreciative students? But it would be a satisfaction to know that these privileges were shared by a greater number of persons in the church membership. You are entitled to a share in the responsibilities of this enterprise as well as its privileges. If you have a Christian home that takes delight in extending hospitality, invite some of these newcomers to be your guests. Do you realize how few chances these foreign students have to become acquainted with American children?

They would enjoy a glimpse of your home life. And do not let the fact that your home is not luxurious deter you from entertaining them there. We do not want them to have the idea already so prevalent abroad that Americans all live in luxury. It will do them good to know that you wait on your own table and wash your own dishes!

If you have a car and make occasional trips out into the country, pick up a student or two and take them along. Penned up here in the fastness of our great city, they have little opportunity for seeing the beauties of the American countryside. Sometimes you may have an extra concert or opera ticket that you may hand on to a student. Remember your own college days when money for such pleasures came pretty hard. Let a student sometimes use your home as a place in which to entertain friends. Do you know that nothing gives a group of foreign students much more fun than to be allowed to cook their native dish in your kitchen?

While you are entertaining these guests from other lands, you will be careful, I am sure, not to discuss certain subjects that are objectionable to them, or to infringe on their special codes of politeness. The writer of these lines once spent four years as a "foreigner" in an Oriental country. She loved the country and its people, but she has never quite recovered from the shock of being asked, time and time again, how old she was and why she was not married! Those were perfectly legitimate questions according to that country's code, but they put into bewildered embarrassment the poor unfortunate who had to answer them. So, we feel sure you will find out something of your guests' national customs and preferences before you entertain them.

When you have in this informal way built up a real friendship with your students and have broken down some of the barriers that separate us nation from nation, you will find yourself admitted into a deeper intimacy where you may be of real help in the solution of personal problems. There will be many questions on which the foreign student may be glad of your help as he makes his way through our American maze, not the least of which may be that quite common problem of students here—where to spend a summer vacation. The student may want to be in a camp, to get out into the country for rest and study, or he may want to find employment somewhere; and it is very difficult, in this big country of ours, for him to know where to turn. In this and many other problems he may be glad of your help and advice.

And, whatever you do, or in whichever way you show your friendship, do not complacently pat yourself on the back, thinking, "There, I've done a good deed!" In this undertaking you are gaining more than you give. As one writer discerningly puts it, "Our foreign students are doing something to us. They widen the horizon of our youth; they stimulate a desire to travel, to study the language of others; they show us ourselves as others see us; they share with us their best in art, music, and religion. Their presence here is promoting world citizenship among American students. In these days they are establishing strands of friendship which can never be broken. They are helping to ensure peace in a war-threatened world, by creating mutual respect and a consciousness of our essential unity."

And you as a person will be securing the friendship and confidence of some of

(*Continued on page 19*)

Rebuilding Confidence Through Jobs

Out of the gradual improvements in the employment situation reported from time to time one fact is clearly emerging; and that is that the problem of recovery in this country is by no means wholly one of economics. More and more it is becoming evident that in many instances the question is not only one of reëmployment, but of preventing unemployability.

Call the condition what we may—"depression shock," fear of paralysis, a broken spirit—the fact remains that there are in New York City today thousands of men and women, formerly occupying useful places in the economic life of the community, who have become so unnerved by the strains and worries of prolonged unemployment that they are fast becoming unemployable. New instances of this are coming constantly to the attention of the welfare authorities; and, in addition, there are appearing numbers of women and girls who, faced for the first time with the necessity of helping to earn the family living, find themselves untrained for any occupation, inexperienced in seeking work opportunities, and bewildered almost to the point of complete collapse.

It was to help meet this situation—so filled with tragic possibilities for the destruction of human values, both spiritual and physical—that there was established nearly four years ago the employment service of the Charity Organization Society, sponsored by The Riverside Church, under a co-operative arrangement with the New York State Employment Service.

The constant aim of the service has been not only to search out and fill as many jobs as possible as a relief measure, but to preserve or increase the employability of those who have been long out of work, to restore their confidence in themselves, and thus keep them in position to take advantage of the better opportunities that will come with better times. To this end the greatest care is taken to see that the applicant in each case is well fitted for the type of work desired by the prospective employer. As a result of this policy, applicants have been spared the demoralizing feeling of defeat that comes with failure to make good, while at the same time the value of the service has been greatly enhanced in the minds of the employers. More than fifty per cent of the employers who have used the service since the first of this year did so as the result of a previous satisfactory experience.

All applicants are selected from families that are receiving some form of assistance either from the Charity Organization Society or from the Social Service Department of The Riverside Church, of which Miss Mary Downs is director. The service has thus an exceptional knowledge of the family situation behind each application and the probable aptitudes or capacities of the applicant. In addition to this all work references or character references are carefully checked, and only persons who are really employable are referred for placement. From January 1 until September 30 of this year a total of 1,051 placements were made.

The Riverside Church is the most prolific source of jobs. As a result of the weekly notices in *The Church Calendar* and the efforts of the Employment Council of The Riverside Church,

many of those attending services here regularly call upon the employment service when in need of help, and also spread the word among their friends. Other regular sources of jobs are former employers, the district offices of the Charity Organization Society, and the New York State Employment Service. In addition to this, one member of the staff devotes most of her time to field work, keeping in contact with the personnel directors of large commercial and industrial organizations, calling on the heads of smaller businesses, interviewing building superintendents and contractors—a continuous round of explaining the service, its aims and the types of applicants available to those most likely to be interested. Classified lists of registered applicants are also sent at regular intervals to potential employers.

One way in which the good word goes out from The Riverside Church was strikingly illustrated last spring. Dr. Fosdick, in his budget sermon, had commented on the work of the employment service, and excerpts from the sermon appeared next morning in the newspapers. An immediate result was a telephone call from the woman owner of a cafeteria, who wanted a counter girl at once. Experience would not be necessary, she said, but she did want "a nice, intelligent girl." Among the registered applicants at that time, referred from one of the district offices of the Charity Organization Society, were a mother and her two daughters—people of refinement and good educational background, formerly in comfortable circumstances, but now in desperate straits and forced to seek assistance. The older daughter was sent to the cafeteria, was accepted at once, and did so well after a few days' experience that her employer called up the employment service to tell about it. And what was more, the cafeteria owner said, a cashier would probably be needed one of these days, and the service would certainly be called for that.

In the meantime a member of The Riverside Church had reported that a friend of his, a doctor, was looking for a woman to act as receptionist and look after his offices for a few hours a day. The money wages would have to be meager, he said, but the woman and her family, if it was small, could have free use of an apartment in the same building, which he owned. Today the mother and her two girls are comfortably settled in the apartment. The daughter who was placed continued to do well, and there is a possibility that the second daughter may also be employed in the cafeteria in the near future.

The list of registered applications virtually runs the gamut of possible occupations. The majority are for manual jobs requiring some training or experience—domestic service, janitors, elevator operators, watchmen, doormen, cooks, seamstresses, waiters, and heavy labor. There is at all times, however, a large proportion of skilled mechanics, specialists in various forms of factory work and building operation, high-grade office workers, salesmen, and professional people such as engineers, public school and college teachers, commercial artists and writers. All too frequently, of course, it is impossible to place a professional applicant in his own line of work; but the greatest care is taken to place him where the requirements, physical and otherwise, will probably be well within his capacities and where he will feel that he has at

least made a good start toward getting back on his feet.

The registered applicant represents in almost every instance a family situation in which much more than money is needed—much more than the uniform allowances of food and shelter to which the public agencies are necessarily limited. The requirement here is for more than a little human understanding, and for a type of assistance that will do considerably more than keep body and soul together—that will restore hope and confidence to self-respecting people who have asked only the opportunity to earn their own way, but who, through a tragic succession of disappointments, are seeking employment, are being broken down almost to the point of unemployability.

Statistics can tell but little of the human story that lies behind each application, but the following summarized report for September, 1934, may give some idea of the scope of the activities of the employment service:

	September	*Previous Total*	*Grand Total 1934*
Placements	143	908	1051
Permanent Jobs	38		
Full Time	28		
Part Time	10		
Temporary Jobs	105		
Full Time	73		
Part Time	32		
Number of Individuals Placed	89		
New Applicants Registered	58	958	1016
Total Number of Applicants	515		
Men	302		
Women	196		

Many members and friends of The Riverside Church, by reporting work opportunities of many kinds, have greatly facilitated this work of family rehabilitation which has been undertaken by the employment service. But the list of new applicants registered since the first of the year—men and women whose situations and qualifications are known in detail by experienced social workers—is seen to be more than 900, and is constantly growing. It is earnestly hoped, therefore, that all who read this will bear the service in mind, and call upon it when they have a job to give out or when they hear of possible opportunities for employment.

Just telephone Lexington 2-0900, and Mrs. Cowley will do the rest.

EDITOR'S NOTE.—The above article from the pen of Miss Clare M. Tousley, Assistant General Director of The Charity Organization Society, is a very timely interpretation of the work of our employment service. Friends of the service, both in and out of The Riverside Church, will regret to learn that Miss Preuss has gone to Berkeley, California, where she is supervising the placement work of the public schools. Happily for the church and the cooperating organizations, as well as for the employers and all who are connected with the project, Mrs. Cowley, who has been Miss Preuss' colleague for the past three years, is available to carry on the responsibility and is doing so.

▽

BREAKING DOWN BARRIERS

(Continued from page 16)

the finest young people who come to our shores, deepening your own vision and insight, broadening your sympathies, and, in helping to break down the barriers of caste and creed and color, you will be helping to destroy the influences that make for war, and will be doing your part in bringing about that condition of brotherhood and international goodwill which is the ultimate goal of all great-souled people everywhere. It is to share in this very great privilege that you are cordially invited. Will you accept?

The Church Monthly

Published by the Committee on Publications
of The Riverside Church
122d Street and Riverside Drive, New York City

Vol. 9 *November, 1934* *No. 1*

COMMITTEE ON PUBLICATIONS

EUGENE C. CARDER . . . . . *Editor*
HARRY P. FISH . . . . . *Treasurer*
GEORGE J. HEIDT . . . . . *Business Manager*
MISS MARGARET T. APPLEGARTH
MISS GRACE H. PATTON
HARRY EMERSON FOSDICK

▽

MINISTERS

HARRY EMERSON FOSDICK
EUGENE C. CARDER
C. IVAR HELLSTROM

▽

OFFICERS

ALBERT L. SCOTT . *President, Board of Trustees*
JOHN D. ROCKEFELLER, 3RD,
Secretary, Board of Trustees
BENJAMIN M. DAY . *Secretary, Board of Deacons*
J. ARTHUR PLANTEROTH,
Chairman, Board of Ushers
WILLIAM F. TURNBULL . . . . *Church Clerk*
JAMES M. PRATT . . . . . *Church Treasurer*
GEORGE J. HEIDT . . . . . *Business Manager*

▽

STAFF

MRS. MONTAGUE HOWARD,
MISS MYRA VANCE,
Assistants to the Ministers
MRS. KATHERINE WILLARD EDDY,
Executive Secretary, Women's Bible Class
HAROLD VINCENT MILLIGAN . . . *Organist*
KAMIEL LEFÉVERE . . . . . *Carillonneur*
MISS SARAH PETTIT . . . . . *House Manager*

THE CHURCH MONTHLY IS PRINTED BY FRANKLIN PRINTING COMPANY · PHILADELPHIA

Regrets

We regret that there is no space left in this issue of THE CHURCH MONTHLY for us to take up with our readers a number of matters that are pressing for our mutual consideration.

We regret that we cannot take up nor discuss the matter of pledges to the current expenses of the church with the 600 members who have not made any pledges this year. If we had the space we would remind them that ten cents a week apiece would mean $3,000 to the church budget and would be of substantial help to us.

We regret that we cannot sit down personally with the members of our church who do not avail themselves of the privilege of worshipping once a month at the communion table.

We regret that some 125 church members have failed to keep their addresses up to date so that all mail which we send to them comes back marked "unknown."

We regret that this means that they lose contact with the activities of the church and that eventually, after a prolonged period of ignorance concerning them, we are forced to take their names from our church roll.

We regret that the idea is rather general outside of the church that one cannot get into the Sunday morning service without a card of admission. Do a little whispering among your friends to the effect that as a matter of fact 1500 seats are available every Sunday to the general public.

We regret that we have no room for a round-robin letter recently received from Wilbert Smith in Egypt.

We regret that this is the end of the column.

The 'Little Red'

In this one-room cottage at Saranac Lake, N. Y., the modern treatment of tuberculosis began » » Young Dr. Edward Livingston Trudeau, expecting to die there of the disease, discovered that the more he rested the better he felt » » He recovered, and convinced that rest was the vital factor in the cure, he built the tiny sanatorium, now called "Little Red", in 1885 » » Koch's discovery of the tubercle bacillus, Trudeau's regimen of cure, and Holboell's idea of the Christmas Seal made possible the organized fight against tuberculosis, which still kills more persons between 15 and 45 than any other disease » » Use Christmas Seals on *your* holiday letters and packages and help conquer it » » » » » » » » » »

The National, State *and* Local Tuberculosis Associations
of the United States

BUY CHRISTMAS SEALS